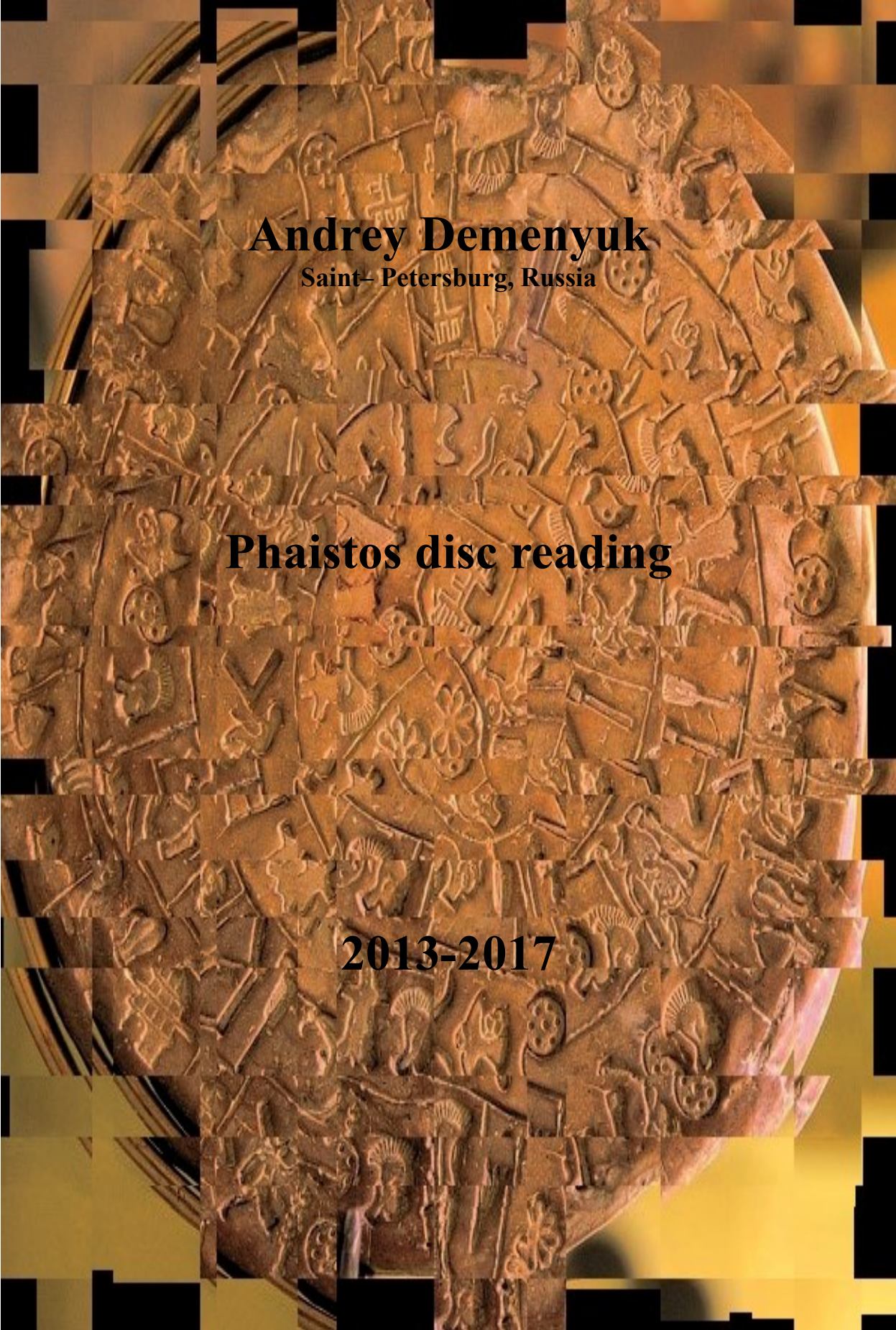




Andrey Demenyuk

Saint- Petersburg, Russia

Phaistos disc reading

2013-2017

FAE SI H?YAWWOS
 FAE AhPO SIOS
 OTE POLY WLBEWWOS TheOS
 Sh/?/ LOEDWS TheOS
 OI H?YAWWOS TheOS
 Sh/?/ LOEDWS /?/L FhOBOS
 ILTS APTOS ATE /?/LIOS
 DEW OIZW ILIOS REE
 EhZE OLMP LhSIOS
 EhZ DORE IOAIS ILLBW
 DhINEI PLOI EhZI ALI
 DORW DhINEI
 EhZE IDE DhINE SWWS
 ILBAI SEE LEK ASPPE
 SFDW LNTS ALMPI DEYI
 LSHS ILSI GhLOK OSPE
 ODE MOYS AIZW ILIOS

Φαε σι /α?/υαωωος
 φαε αφοσιος
 οτε(ο-τε) πολυ ολβιος θεος
 σ/?/ ηλιο-ειδησ θεος
 οι /α?/υαωωος θεος
 σ/?/ ηλιο-ειδησ /?/λ Φοβος
 ηλιωτισ απτος αυτη Ηλιος
 δεω αειζωος Ηλιος ρεε
 εξε ολυμπος λυσεος
 εξ δορει ηιος ηλιο βολωσ
 δουνει πλου εξαλος
 δωρο δουνει
 εξειδεν δουνει σοος
 ηλιο βολωσ εσηι λευκ ασπισ
 σφεδανο λεοντος ολυμπιος Δευη
 λυσιος ηλιωσι γλαυκ ασπισ
 ωδη μουσ αειζωος Ηλιος

SHINE TO /ACHAEANS?/
 SHINE THE PURIFYING ONE
 WHO IS THE GIVING A LOT OF HAPPINES GOD,
 THE LOOKING LIKE SUN GOD,
 OF THE /ACHAEANS?/ GOD
 THE LOOKING LIKE SUN /? /L PHOEBUS
 SUNNY BURNING , LIKE AS SUN-HELIOS
 DIVINE IMMORTAL SUN-HELIOS POURING DOWN
 FROM OLIMPOS LIBERATING
 GIFTS OUT BURNING DISC OF SUN
 GIVES SAILING ABOVE THE SEA WATERS
 WATCHING FROM ABOVE GIVES SAFETY
 THE SUN DISC YOU ARE THE WHITE SHIELD OF THE
 STRONG (FURIOUS) LIKE A LION OLIMPIAN DEUS (ZEUS)
 THE LIBERATING SUN-SHINING LIGHT SHIELD
 SING MUSES IMMORTAL (ETERNAL) SUN-HELIOS.

PREFACE

This reading of Phaistos disc is a result of my efforts back in june 2013. I did it just due to clear curiosity since I am not an educated in ancient linguistic scientist. The main thoughts about Phiastos disc I had got were:

1. Phaistos disc is written from center to the edge, side A first, side B second
It's hard to me imagine that somebody was able to write a long sentence beginning from edge and get a god luck to fit it to the center with no word unbroken.

2. It might be written in ancient greek.

Just can't imagine the reason why it might be impossible in the region where greeks were presented from 2 millennium BC?

At fist my attention was group of signs which occurs three times in the beginning of side A :



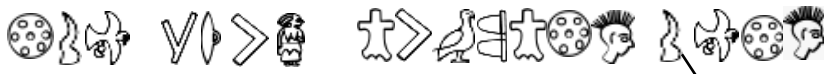
ThEOS

I assumed it must be a word of importance and once being placed on the sacral artefact of ancient time it might be name of god or just word meaning GOD. As I knew GOD sounds ThEOS in greek. It was a key word to begin with. In case I was wrong about it would led me to the dead end fast. It gave me the second entire word (group of signs) so to say readable :



OTE

I went to see whether there is some meaning for such word in ancient greek dictionary., having a hope to finish this crazy quest at once. Beyond expectation I found such word there in which about it's said that it's a form of word OSTE meaning "that which, who is"..Well, so I've got a sentence:



OTE	????	???????	ThEOS
THAT WHICH	????	?????OS	GOD

Now I noticed that sign  occurs at any position within different group of signs and what is more important at the end of groups together  just alike  (O) sign does and perhaps sounds as a vowel [o] too. The only letter in greek which souns like [o] beside O is W i.e. - omega. Then       may sounds like - W???WOS or O???OOS.

The only chance for me to guess what this could mean was to search throughout the dictionary all the words beginning with O, ending with OS and meaning something suitable for being a GOD's epithet. Yes, I'm not an educated in linguistic and ancient greek history scientist so I did my best within my poor skill in this matter. I spent a day looking for all stable epithets for gods ancient greeks were pleased to use and came upon the word OLBIOS (lucky), which used together word POLI (a lot of) and applied to the god of Sun - Helios. So I supposed that the entire sentence might sounds:



OTE POLI OLBIOS TheOS—THAT WHICH *has/gives A LOT OF GOOD-LUCK*. This sentence brought me hypothetical sounds for 7 more signs, but that still didn't promised me any further success being absolutely nonscientific. But it did let me to read group  as ?OBOS and

Group  (the first sign of 5 in this group is broken and unseen on disc) as - ?LIOS. So that since I assumed the whole case is about god of sun - Helios it was not so hard to get meaning of both these words as FOBOS (Phoebus) and HLIOS (Helios). So that at this point I had got 13 signs “read” and several more group of signs (words) partly sounded.

Going this way I had been searching in the dictionary for similar words, getting more hypothetical sounds for unread signs, check it with others group of signs and so on and far till the moment when almost all the group of signs were read. Still left three signs occurred in the one only “word” and it's impossible to get some solid ground to guess its sounds. For two of them I 'd got a hypothesis, but to proving it is far out the limits of my skills and I left it to scientist mastered in ancient greek linguistic to research about, if any get ever interested in this result of my non-academic efforts.

As a results I can say that:

1. Phaistos disc is written on ancient greek in its archaic form (articles absent, digamma inside words presents, the verb prefix written separately.)
2. A half of Phaistos signs is looking similar to syllabic signs of Linear B and sound similar way (pic.2).
3. What is most curious about Phaistos signs is many of them (almost third of them) looking similar to signs sounding the same way in the modern greek alphabet. (pic.1)
4. Ancient greeks had a idea about phonetical writting as early as 17 century BC (golden ring from the Mavro Spelaio dated well)

Back in 2013 I sent this my reading of Phiastos disc to several wellknown scientists in this matter. Some of them said a good words about my work but the main problem is that no one existing reading of the disc couldn't be approved till the moment some more similar inscription will be found and read the strong scientific way. Well, I used the result of Phiastos disc reading to get read the inscriptions made with similar signs on the Arkalochori axe, golden ring from the Mavro Spelaio and short inscription on the unknown me axe I found the picture out by occasion. Now it seems it's left to me just waiting till the moment when the archaeologists dig somewhere out the clay tablets with Illiad written both with Phaistos signs and on English.

On the following pages you can read line by line the entire inscription of the Phaistos disc and some more inscription with similar signs.

*Thak you for reading and sorry my english.
Andrey Demenyuk.*

Signs of the Phaistos disc reading by Andrey Demenyuk.

PD sign	sound value	Greek letter	PD sign	Sound value	Greek letter
	f	φ		?ks?	?ξ?
	a	α		i,e	ι,η
	e, ei	ε		l	λ
	s	σ		t	τ
	i	ι		d?t?	δ?θ?
	ah?h?	αχ?χ		e	ε,η
	i,y	ι,υ		z	ζ
	a, ay	α,αυ		i	ι
	o, w, <i>F(digamma)</i>	ω, <i>F</i>		r	ρ
	o	ο		e	ε
	s (at word's end)	σ		p, mp	π,μπ
	p	π		l	λ
	o,au	ο,αυ		b?	β
	t	τ,θ		o	ω
	e	ε		i,e	ι,η
	o, ou	ο		n	ν
	l	λ		k	κ
	i, y	ι,υ		s	σ
	b	β		e, i	ε
	e, eu	ε		s (at word's end)	σ
	u?,i?	υ?		g	γ
	d	δ		m	μ
	i, e	ι,η		<i>Aspiration</i>	<i>[h],[y]</i>

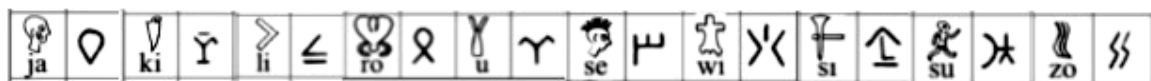
Picture 1 Phaistos disc signs and its sounds

Picture 2

A.Phaistos disc signs similar to linear B signs

Basic values										Homophones	
a		e		i		o		u		a ₂ (ha)	
da		de		di		do		du		ai	
ja		je		—		jo		ju		ai ₂ ?	
ka		ke		ki		ko		ku		ai ₃ ?	
ma		me		mi		mo		mu?		*87 (kwe?)	
na		ne		ni		no		nu		nwa	
pa		pe		pi		po		pu		pa ₂	
—		qe		qi		qo		—		pa ₃ ?	
ra		re		ri		ro		ru		pie	
sa		se		si		so		su		pu ₂ ?	
ta		te		ti		to		tu		ra ₂ (ri-ja)	
wa		we		wi		wo		—		ra ₃ (rai)	
za		ze		zi		zo		zu?		ro ₂ (ri-jo)	
*22		*47		*49		*63		*64		*85 (si-ja?)	
*65		*71		*82		*83		*86		ia ₂ (ti-ja)	

B.Phaistos disc signs similar to Arcado-Cypriote linear C signs



Since there are about 15 Phaistos signs similar to greek alphabet signs and at least half of them similar to linear B signs I thought it would be useful to try to compare Phaistos signs with these two known sets of greek writing signs. (*In addition it's possibly to use Arcado-Cypriot Linear C as well that provides us with 10 signs similar to Phaistos signs. It is a little but useful support.*)

Of course the similarity of signs depends upon individual point of view, so I tried to stay between a Scylla of too liberal and Charibdis of too critical interpretation.

Who isn't too afraid of big boring tables to watch (*I do not enter there a lines for Arcado-Cypriote signs for do not make it else more large*) may to go to **Appendix 1** on the last page to look out what it might to offer as to the Phaistos signs reading. As it's seen the combined sounds of two know sets of greek writing signs (together helping from AC linear C) gives us a "skeleton" of Phaistos text which shows well (*as to my opinion*) that the language is greek and the reading direction is from center to outward.

As it shows the pic. 1, 2 more than half of Phaistos signs as a minimum have got their twins in linear B syllabary and one third in Greek alphabet.

As a result of comparative reading (**Appendix 1**) I had got such a text to begin with:

FAI	SIA	AYA	WWOS	FAI	APO	SIOS	OTE	P-L-	OLBEWOS	TEOS
SIY	LOETWS	TEOS	--	AYAWWOS	TEOS	SIY	LOETWS	-L	F-BOS	
-L-S	AP-OS	ATE	-L-OS	D-W	O-ZW	-L--OS	R--			
-Z-	OLP	LSIOS	-Z	T-R-	--A-S	-LLBW				
D-N-I	PL--	-Z-	AL-	T-RW	D-N-I					
-Z-	IAD-	D-N-	SWWS	-LBA-	SI--	LEK	ASPP-			
SF-W	LNTS	ALP	--YI	LSJA-S	-LSIA	GL-K	OSP-			
WTI	M-IS	A-ZW	-LIOS							

This text reveals very important facts - it's a greek text, it's written phonetical way from center outward.

I suppose that Phaistos signs were first invented as a set of syllabs along the example of linear A perhaps. The signs were produced as a material objects, but not for everyday's usage but sacral standard of writing signs. (*So that I think that there were more "Phaistos signs" because the whole set of syllabs must have about 30 signs more. Perhaps some of them represented on golden ring from the Mavro Spelaio, the Malia stone block and several others known inscription, written with similar signs.*)

As it seen the Phaistos disc sings are looking more as a pictures of the different things which names begin with the sound they represent. Like that pank looking guy with irocese hairdressing is for sure a soldier (stratoi) and represents the S for the end of words and sing representing eye means sound O from oftalmoi - eye etc. It's looking as a quite familiar idea for any of us since we all learned letters of our own languages the same way by the pictures representing its sounds with some known things—like cat for C or dog for D.

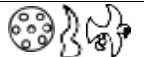
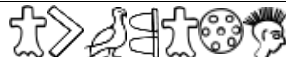
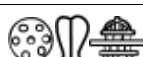
Thus the linear B signs were just a simplified Phaistos signs for everyday usage. Once, after age passed, one guy, perhaps a well educated priest, decide to use these signs following the example of new Egyptian demotic writing i.e—to use known to him sillabs signs as a letters with its main sounds. He had not got any problems with consonants because supposed "Phaistos" syllabary to him more sings he needed. For example when having five sings like *sa, si, se, so, so* he used any of them as a letter for sound *S* to signify any of S used in greek then and now.

Now, while the writer had got no problems with consonant letters he possibly had too short list of vowels, what is normal for a syllabic writings, as it's seen with linear B for example. *It needs to say that Greeks then back and now used just an incredible amount of vowels in their language—10 vowels, and almost the same amount of vowels diphthongs! No wonder they ever meant all the rest nations as a barbarians then back since no one besides them was able to get a difference between a short and a long and a with aspiration and lo long and so forth with any of vowels they have got.*

So that the disc's writer invented some more signs ages to compensate the lack of vowels. He was free to create as many signs as he pleased to distinct all these innumerable I, Ie, E, O, Ou, Au etc.

Phaistos disc reading by Andrey Demenyuk. Side A

(reading from the center to the edge)

			
F A E	S I	H ? Y A W W O S	
Φαε	σι	/χ?/υαωωοσ (Αχιαωωοσ?)	
SHINE	TO	people of	/ACHAEA?/
			
F A E	A h P O	S I O S	
φαε	απο	σιος (αφοσιω?)	
SHINE	THE PURIFYING ONE		
			
O T E	P O L Y	W L B E W O S	Th E O S
Ο-τε (=οσ)	πολυ	Ολβιος	θεοσ
WHO IS	the giving A LOT OF HAPPINES GOD,		
			
Sh ?	L O E D W S	Th E O S	
εσ /?/υ	Ηλιο-ειδησ	θεοσ	
YOU'RE	THE LOOKING LIKE SUN	GOD,	
			
O I	H? Y A W W O S	Th E O S	
οι	/χ?/υαωωοσ?	θεοσ	
WHO <i>is</i>	THE PEOPLE OF /ACHAEA?/	GOD	
			
Sh ?	L O E D W S	/ ? / L	F h O B O S
εσ /?/υ/	Ηλιο-ειδησ	/?/λ	Φοιβοσ/ Φοβοσ/
YOU'RE	THE LOOKING LIKE SUN	/ ? / L	PHOEBUS/ FEAR
			
I L T S	A P T O S	A T E	/ / L I O S
ηλιωτισ	απτοσ	Ατε(αυτη)	Ηλιος
SUNNY	BURNING	LIKE AS	SUN-HELIOS
			
D E W	O I Z W	I L I O S	R E E
Δηω /Διος	αιζωοσ	Ηλιος	ρεε
MEET /DIVINE	IMMORTAL	SUN-HELIOS	POURING DOWN
			
E h Z E	O L MP	L h S I O S	
εξε	ολυμποσ	λυσιος	
FROM	OLIMPOS	LIBERATING	



Now we come to the inscription itself. But first I have to say that we have not to be too demanding toward the writer of the Phaistos disc as to the absolute conformity of his text to the grammatical rules of the ancient greek languages elaborated by scientists many centuries after. Frankly, the guy was as ignorant about these rules alike any of us is now concerning many grammatical rules elaborated by very sophisticated linguists for our languages. And

besides this the text of Phaistos disc is a poetry which is written with some own poetic meter the author had to follow so that he felt as free to change some words to fit the meter well as Homer did when writing Iliad. It was the widespread custom among poets then back as it still in use till now.

The inscription on the side A begins with words “Fae si” which is well known by the sentence “Faesi mbrotos” - Shines to the mortals. So we may suppose that next word means some people whom to Sun invoked to shine. The problem is that all the signs in this word are checked well as to their sounding beside the first one, since it's represented only in this word and nowhere else. So we know that people are named as—“?yawwos”. The first sign is looking most similar to the sign from linear B meaning sound A, but there are some signs from others alphabets of those ages having similar shapes and meaning H, Z, S so that we can't be sure about its sound absolutely. Let to check all the possibilities we have. After many scientists this sign is said to represent the battle chariot - *armatos* on Greek, so that it's possible to read it as A. But we have two Phaistos signs representing sound A already. One looking like a branch with leaves (*akremos* in Greek) is usually placed in the beginning of words and means sound *hA* or *AY*. Second one looking like a head of a bald man (*antropos*—man) used inside the words usually and means sound *A* like in the word hard.

The sign is placed before the sign looking like a flower which sound corresponds to greek *U* and this sound (is said by grammarians) inevitably demands the heavy aspiration (*H*) before it. So The whole word must sounds like *AhUAWWOS* and this way in the letters of hittites king was named the people and land know as Achaea as most of scientist are now consented to believe. Sign here used here as digamma, a sound lately disappeared in greek so that “*ahyawwos*” turns into “*ahiaos*” what is close to “*ahaios*” as it was in ancient greek of Homer's age. Well, that would be too good to

believe it at once, but still this is the most based interpretation of all possible ones I'm able to invent.



ΦΑΕ ΣΙ ΑΗΥΑΩΩΟΣ

Here we can see the way this sentence would looks like if written down with linear B signs, Phaistos signs and greek letters. I wonder is it only me who got a feeling that there is something similar about all the lines? And it works for the entire text the same way.

The next line sounds “*fae apo sios*” and under a in “apo” placed a slash—a sign that frequents along whole the text. As I supposed it means so called an aspiration of both sort - light and heavy - known in greek language. It’s sounds something like *h* or *yu* in greek. Which way it must sounds in the word the writer of Phaistos disc knew and was sure any reader of his time does know it too (alike any greek person now does it too as well). So that he left it to me to guess it by myself. Now I suppose this sign in this position mean *h* and *apo* should sound like *ahpo* what simingly means *apho*—afo which together following “sios” gives us “afosios”. The ancient greek verb “*afosiow*” means as it said in ancient greek dictionary (Dvoretzkiy dictionary)—“*Purge with redemptive or propitiatory rites*”. So that the sentence invoke the Sun god “*Shine the purifying one!*” calling him after one of his ordinary duties.

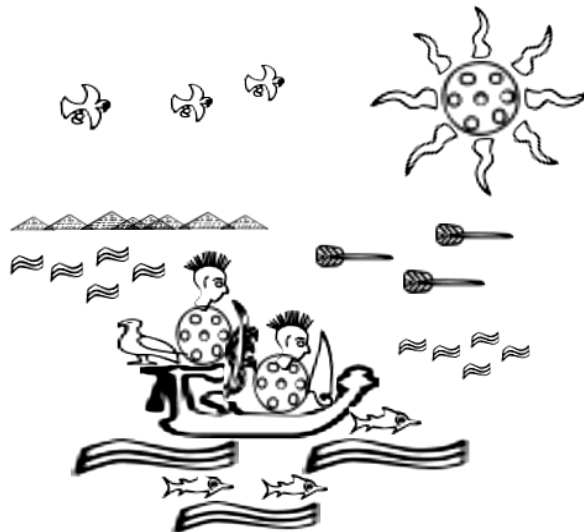
The following line was a key line to read the whole disc text as I said in preface. Two words in this line (#2 and #3) were dark and there were two signs I knew how to read in #3 and one in #2. After a while for reasoning and comparisons I supposed that meaning for sing looking like a bull-skin might be Omega (W) because in greek the word “bull-skin” is ωμoβoεη. Frankly it was not so much hard to find out this word in the dictionary because all yet unknown to me sings were looking very similar to greeks letters (*look at the pic on the left*), but any case I tried all possible variation before to get at last the word - *Olbios* (Ολβιος) a “*very happy one or one who gives a lot of happiness*”. The second bull-skin in this word is used as a digamma, so if being omitted make the word looking like *Ολβεοσ* in classical greek. In the dictionary this word made an ordinary combination with the word “*poli*”(=a lot of) and usually were applied in ancient age to Helios - the Sun god. So the whole line sounds like - “*that one god who gives a lot of happiness*”. One more duty the god of Sun is charged with and still doing his job well.

The next line is beginning with two-letters long word first of which is *S*, as to second one I can only guess it might be *U* after it’s looking like a sign for *U* in linear B. But once it appears only in this position it’s hard to prove. Looking and sign of aspiration presented in this word I guess that this is the word “*εσυ*” - you are. The second word in this line sounds “*loedws*” sounds similar to *Ηλιο-ειδησ* as it sounds when being fluently pronounced so no wonder the writer wrote it down the same way as we could write down many English words if knowing letters but missed all the “*inglish lesen in da school*”. So we have got a meaning for all the line—you’re the looking like sun god. What isn’t so much unexpectedly for the guy who is god of sun of course.

The first two signs long word in the next line sounds *OI* with meaning *Who (is)* which is followed by already familiar—the *God of people of Acheae*.

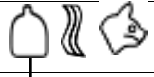
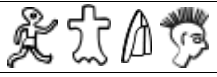
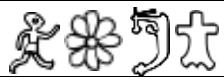
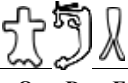
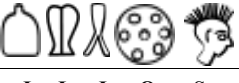
The next sentence begins familiar way -*You're the looking like sun ...* The following two-letters word ends with sign sounds *L* but the first one looking like a bow still unread. The only idea I have got it's that this sign might sounds *X* just due to the fact that greek letter looking like a bow is ξ (*X*). But it's supposed by linguists to be impossible just because the letter for this sound was one of the latest adopted by the greek alphabet in classical age. And then it gives nothing to understand what the word it might be. The last word in the line might be read as *Fobos* (fear) or *Foibos* (Phoebus) both words were ordinary applied to the god of sun. I suppose it's *Foibos* (Phoebus) because a sign of aspiration presented and might signify the first vowel is sounding here as a diphthong. So the line is—*You're the looking like sun ?l Phoebus*. This sentence is continued by the next line beginning with the word *ILTS* which is shortened greek word ηλιωτισ – sunny. The following three words are written down well so it's easy to find in the dictionary its meanings—*burning like as Sun*. Sun here means just an our star.

The last line begins with the word that might be read different way if being just an ordinary person but a scientist mastered in ancient greek linguistic. Since I am such a ignorant person so I able to imagine only two possible meaning for this word—*I meet* or *Divine*.. Guess Divine is more suitable to god so let this sentence would meaning like—Divine (διοσ) immortal (αειζωος for *OIZO*) Helios is purging (ρεει) from Olimpos (ολιμπος for *OLMP*) liberating (from curses and worries) (λυσιος for *LhSIOS*—the verb meaning to loose, to free).



Phaistos disc reading by Andrey Demenyuk. Side B

(reading from the center to the edge)

			
Eh Z	D O R E	I O A I S	I L L B W
εξ	δωρει	ιοεισ / ηοιοσ/ ηιοσ	ηλιου βωλος
GIFTS OUT		DARK-BLUE/ MORNING/ BURNING	DISC OF SUN
			
Dh I N E I	P L O I	Eh Z I	A L I
δουνει	πλου	εξ	αλος
GIVES	SAILING	ABOVE	THE SEA WATERS
			
D O R W	Dh I N E I		
δωρο	δουνει		
THE GIFT	GIVES		
			
Eh Z E	I D E	Dh I N E	S W W S
εξε	ιδεν	δουνει	σοοσ
WATCHING FROM ABOVE	GIVES	SAFETY	
			
I L B A I	S I E	L E K	A S P P E
ηλιου βωλος	εσηι	λευκ	ασπισ
THE SUN DISC	YOU ARE	the	WHITE
			
S F D W	L N T S	A L MP I	D E Y I
σφεδανον	λεοντος	ολυμπιος	Δευη
STRONG /FURIOUS	like a LION	OLIMPIAN	DEUS /=ZEUS/
			
L S I I S	I L S I	Gh L O K	O S P I
λυσιος	ηλιωσι	γλαυκ	ασπισ
THE LIBERATING	SUN-SHINING	LIGHT	SHIELD (eyed)
			
O D E	M O Y S	A I Z W	I L I O S
ωδη	μους	αιζωοσ	Ηλιος
SING	MUSES	about	IMMORTAL
			SUN-HELIOS.

Picture 4

The side B of the Phaistos disc begins with four lines long sentence. I'd rather call it an exquisite one as to its poetic composition. No wonder it was a hard job for me to translate it. Here I presents the last one translation which I hope is the better one. The first line—*EhZ DOR E IOAIS ILLBW* means - *(he) Gifts out (to us) a burning Sun disc*. The first word must be EXE (*out, from*) but writer used EX what is not right as to rules since the next word begins with consonant, but it happened in Homer's Iliad as well, just to keep up the poetic meter I guess. The second word is a verb *to gift* (*δωρεω*). *IOAIS* might be read different way though I suppose the word is the best since it's an ordinary epithet applied to Phoebus. Its meaning isn't clear well to scientist so dictionary gives—*burning, healing* and some more. The word *ILLBW* must be shortened *ηλίου βωλος* – solar disc, the disc of Sun. Perhaps this was one more reason to produce the Pahistos disc as the disc shaped object, by the way.

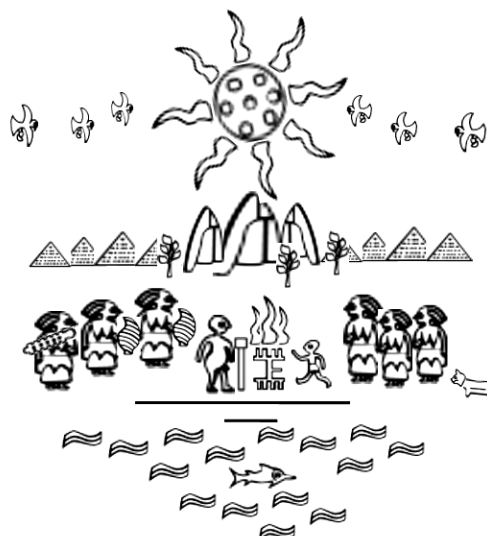
The following line - *DhINEI PLOI EhZI ALI* means *he gives the sailing above the sea waters*. That was a hard job to find out that *DhINEI* is just a form of verb *didwmi* (*διδωμι*- to give). That's like to find out just with a dictionary helping that *went* is just a form of verb *to go* to one who does not know English.

The next line is short and just continues listing the merits of the sun god—*DORW DhINEI* (*δωρο δουνει*) —*gives the gifts*. What a good god indeed.

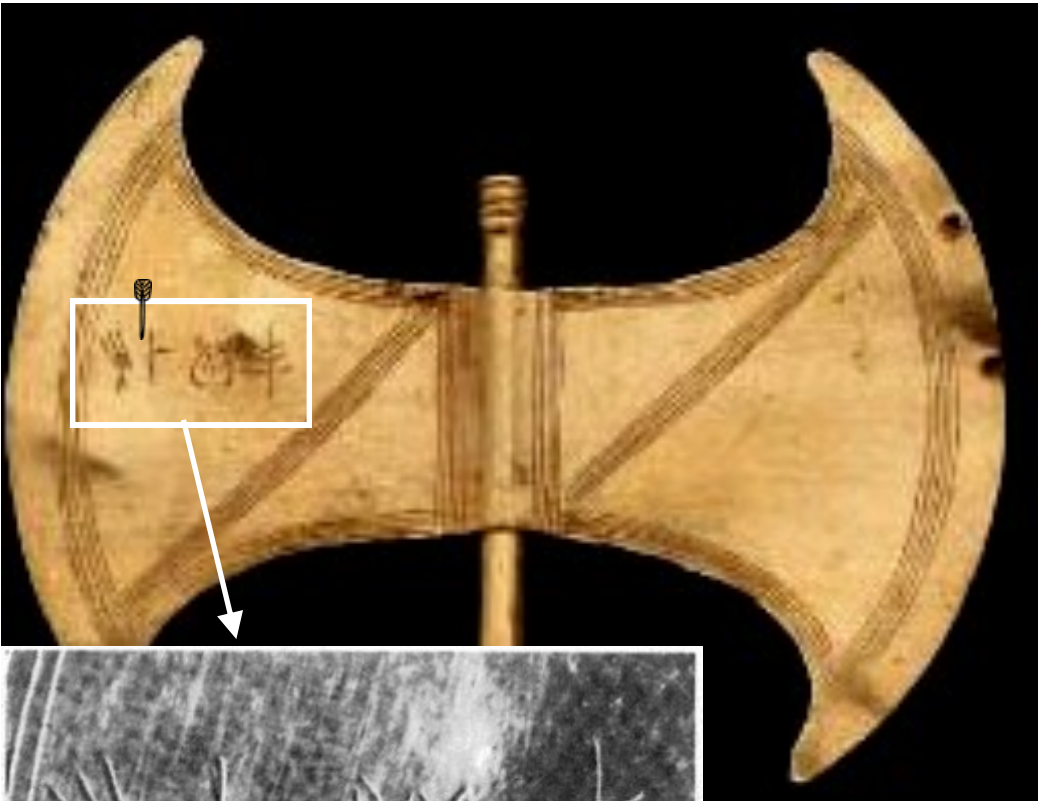
And as the top of the list of all the merits of Helios the following line comes out- *EhZE IDE DhINE SWWS* (*εξειδεν δουνει σως*) - *watching from above gives safety*.

Such an outstanding list of merits unconditionally determines the high position of Helios in the hierarchy and his proximity to the main boss of all gods what about the following two lines narrate - *ILBAI SIE LEK ASPPE SFDW LNTS ALMPI DEYI* — *the sun disc you are the white shield of the strong (or rather furious) like a lion olimpian deus (=zeus)*.

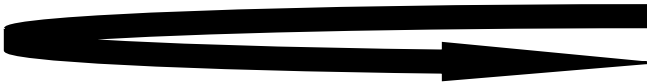
And the finishing the whole this story line is a quite logical appeal to Muses - *ODE MOYS AIZW ILIOS* – *sing muses about immortal sun-Helios*. And this line also reminds the many time repeated passage in the Theogony by Hesiod: ***“But now, sweet-voiced Muses of Olympus, daughters of Zeus who holds the aegis, sing..”***



Other inscription with similar signs reading by Andrey Demenyuk



			
Σ	H	P	A



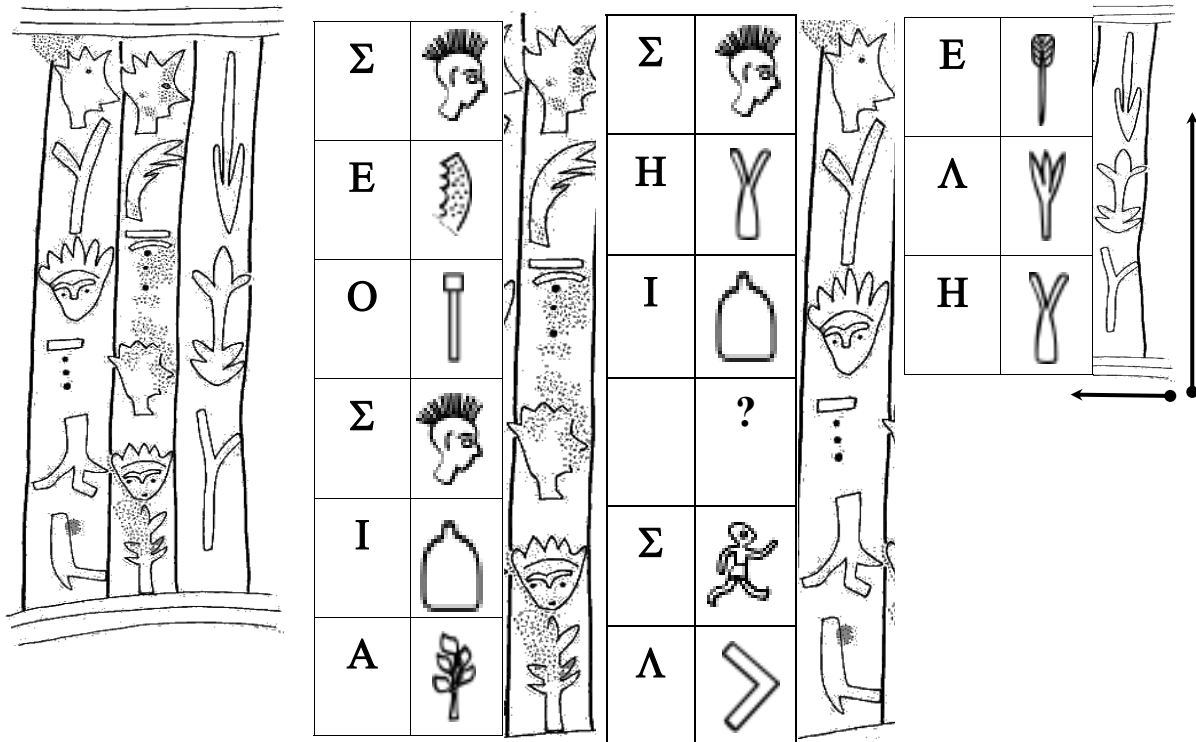
READING FROM RIGHT
TO LEFT

A	P	H	Σ	Γρῆκ
A	R	E	S	latin

Picture 5

THE INSCRIPTION ON THE ARKALOCHORI AXE

(READING FROM DOWN RIGHT TO UP LEFT EDGE)

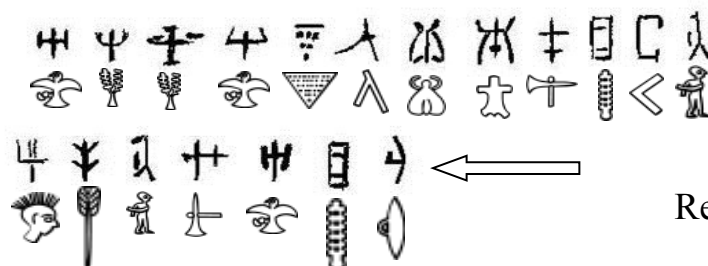
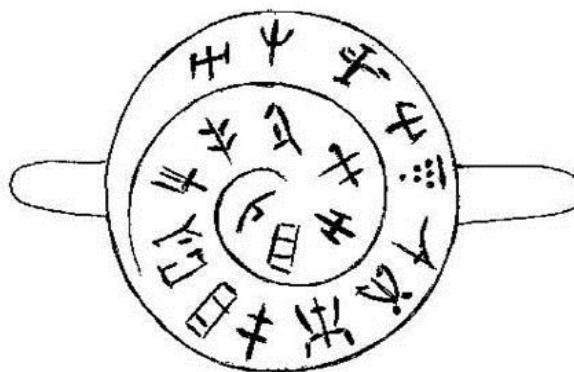


Ηλε λσ?ιησ /λυσιεσ?/αειζωοσ

O! Helios /liberating?/ eternal

GOLDEN RING FROM THE MAVRO SPELAIO 17c.BC

(READING FROM CENTER TO EDGE)



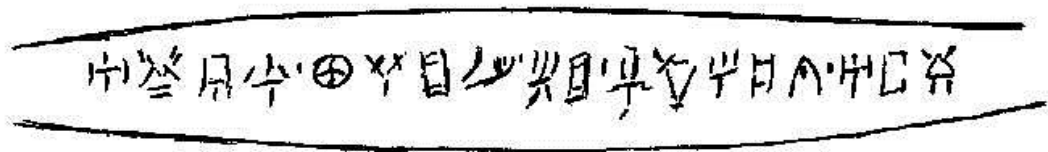
Reading direction

E,	N	N	E	G	P	R	W	S	I	L	I	S	E	I	S	E	I	O
οιοσ εις (αειζωοσ?) Ηλιοσ ορπ(=ολυμπ) γεννε																		
Alone one (eternal?) Helios born on the Olimp																		

OBVERSE



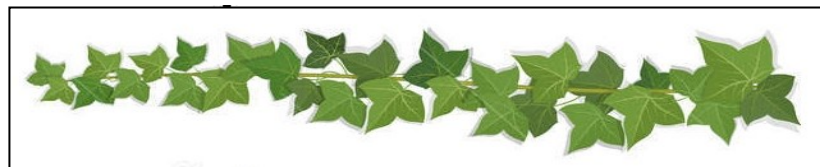
REVERSE



arde oneesi aksew eli

αρδει ονησις αξιος ελιξ -

Drinks (*imbibes*) with a profit the noble ivy



Picture 7

It's the pin with inscription stored in the museum of Saint Nikolaus in Crete and it is suspected to originate from the region of Malia.

Well, what is good about being ignorant about ancient greek it's that I just put the similar Phaistos signs down below this inscription and then look in the dictionary for the words I've got. Such "method" does not leave the slightest chance to invent or fabricate something since it would demand that I was a very sophisticated in ancient greek linguistic. I'm not sorely.

The last short word was the most doubtful as to its reading, but then I came upon the word "elix" - an ivy and had noticed (not at once, since I'm not the most sharp-eyed guy in the world) that the obvers of this pin is decorated with image of an ivy. This would be a clear coincidence of course that the pin for hairs decorated this way had got an inscription of this sort, especially if knowing that an ivy in ancient Greece was considered an excellent means not to get drunk and people decorated their heads with a wreath of ivy when they were going to the party. Inscription sounds to be a wise hint (*still relevant*) as to the right way to bib and looks like a line of poetry.

ΦΑ— —Ι —ΑΩΩΟς φα— Απ— —ΙΟς ο—ε π—Α— ΩΛβΕΩΟς —ε ος									
PA—I SIJA AYAWOWO-SE PA—I HAPU SIJA—SE —TI— PUAIRA- WORAPOEWO-SE TI——SE									
FAI SHIA AY HA W W OS FAI APO SIOS OTE P—L— OLBEWOS TEOS									
-- Λ---Ως —ε ος— —ΑΩΩΟς —ε ος —Λ---Ως —Φβ ος									
SIY RA-ETAWO SE TI——SE —AYHAWOWO—SE TI——SE SIY RA-ETAWOSE -RE PA-PO-SE									
SIY LOETWS TEOS —AYAWWOS TEOS SIY LOETWS —L F—BOS									
- - - Απ—Ος Α—ε Λ—Ος -- Ω ο - ΖΩ - - - ος - - -									
—RU—SI HAP—SE HAT— RA—SE DU—WO ——WO -RU—SE RO —									
—L—S AP—OS ATE —L—OS D—W O—ZW —L—OS R—									
- Z - ο - - Λ - Ι Ος - Z - - - - - A -ς - Λ - - -									
---- —RUPI RASIA—SE --- TA—RO— --- HA—SE —RAREPEWI									
—Z— OLP LSIOS —Z T—R— —A—S —LLBW									
- - V - Y - Λ - - - Z - Α Λ - - - Ω - - V - Y									
DU—NI —I PIRA— ——HARA TA—ROWO DU—NI—I									
D—N —I PL— —Z— AL— T—RW D—N—I									
- Z- I - - - - V - - Ω -ς --β Α - - - Λ Ε - Α - - -									
—Z— JADU— DU—NI— SIWOWISE —REPOHA— SI— RAEKI HASUPIPI—									
—Z— IAD— D—N— SWWS —LBA— SI— LEK ASPP—									
- Φ - Ω - V -ς Α - - - - Y Λ - I - - - - I γ Λ - - Ο - - -									
SIPA —WO RUNITISE HARUPI— TA—YI RASIA —SO —RESIJA —RA—KI —SUPI									
S F —W L N T S A L P —YI LSJA —S —LSIA GL—K O S P—									
Ω - Y - - -ς Α - Ζ Ω - - Y Ος									
WOTAI MIYSE HA—WO —RU Y —SE									
WTI M—IS A —ZW —LIOS									

Appendix 1.Comparison table of signs:
white lines - phaistos signs
green - Greek alphabet
blue - linear B signs and it's sounds
yellow - combined sound